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### GREEK IN THE HIGH SCHOOL, AND THE QUESTION OF THE SUPPLY OF CANDIDATES FOR THE MINISTRY

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In 1870, according to the reports of the commissioner of education, there were enrolled in the theological schools of the United States 3,254 students. Ten years later, the number had risen to 5,242, an increase of more than 60 per cent. In 1890 the enrolment was 7,013, an increase for the preceding decade of about 34 per cent. In the twenty years from 1870 to 1890, then, the increase in the number of students of theology far outstripped the increase in the population of the country; for in the decade preceding 1880 the population increased only 30.1 per cent., while in the following decade the percentage of increase of population was even less, or 24.85 per cent.

A reaction was to be expected. Under normal conditions, in the case of any occupation which enrolls members at a rate greater than the rate of increase of the population, it is only a question of time when society will fail to furnish means of support for the larger numbers and a readjustment will follow. The enrolment of students in schools of theology continued to increase until the year 1897-98, when it reached the maximum of 8,371, the increase in eight years being nearly 20 per cent., still exceeding the rate of increase of the population. After 1898 the number

declined until 1901-2, when it had shrunk to 7,343. In that year there were actually fewer students in attendance at theological seminaries than there had been ten years previously, in 1891-92.

Since 1902 there has been an increase, small the first two years, then larger. In 1904-5 the enrolment in theological schools was 7,580, and in 1905-6, 7,968, a gain of 388 students in a single year, the number of men enrolled being greater by 305 than in the previous year. In contrasting these statistics with those of earlier years it must not be forgotten that at the present time there is a considerable number of women in schools of theology; the enrolment of women reported for 1905-6 was 252. Statistics later than 1906 are not available.

At the time when the last general census was taken, in 1900, the decline in the number of candidates for the ministry had not yet made itself numerically apparent in the profession. In 1870 there were in the United States 43,874 clergymen; in 1880, 64,698; in 1890, 88,203; and in 1900, 111,638. In the three decades the number of clergymen had increased more rapidly than the population. In the decade from 1870 to 1880, while the population of the country increased 30.1 per cent., the number of clergymen increased 47.46 per cent. In the next ten years the population increased 24.85 per cent., the number of clergymen 36.33 per cent.; finally in the decade ending in 1900 the number of clergymen increased 26.56 per cent., while the increase of population was only 20.68 per cent. But again we must notice that of the 111,638 clergymen enumerated in the census of 1900 3,373, or 3 per cent., were women, of whom probably only a small minority were occupying pulpits. In 1870 there was a clergyman to every 878 persons—men, women, and children—in the United States; in 1880, one to every 775; in 1890, one to every 714, and in 1900 (women included), one to every 681.

In judging of the significance of these figures, account should be taken of differences in race; for negro clergymen in the decade preceding 1900 increased more rapidly in number than

white. In the supplementary analysis of the Twelfth Census<sup>1</sup> the statistics covering this point are summarized as follows (p. 234) :

The number of negro clergymen in continental United States in 1900 was 15,528, as compared with 12,159 in 1890, the increase being 3,369, or 27.7 per cent. White clergymen increased somewhat less rapidly, from 75,972 in 1890 to 94,437 in 1900, or 24.3 per cent. With both races the number of clergymen increased more rapidly than the population. In the South the number of non-Caucasian clergymen rose from 10,159 in 1890 to 12,841 in 1900, the increase being 2,682, or 26.4 per cent. The increase in white clergymen was from 17,688 in 1890, to 21,387 in 1900, or 20.9 per cent. Of the total clergymen in the south in 1890, 36.5 per cent. were non-Caucasian, and in 1900, 37.5, a gain of 1. Clergymen of all races increased somewhat more rapidly in the North and West than in the South. In continental United States the number of clergymen of each race to each 100,000 persons of the same race was:

Negro, Indian, and Mongolian clergymen, 160 in 1890, 171 in 1900.

White clergymen, 138 in 1890, 141 in 1900.

That the statistics showing this steady increase in the number of clergymen should not coincide with the statistics indicating increase and decrease in enrolment of ministerial candidates in theological schools is not strange. It would be some years before even a marked decline in the number of students of theology would perceptibly lessen the number of clergymen in the country. But there are other reasons which are in part manifestly phases of the operation of the law of supply and demand, in part the result of conditions peculiar to the ministry as a profession.

With the vast throngs of emigrants that have entered the country since 1870 have come pastors and priests of many tongues; and on account of the increasing scarcity of theologians and preachers of the first class trained in American schools, stronger churches and theological chairs have increasingly sought out and brought to the United States clergymen educated in other English-speaking countries. Of the 108,265 male clergymen listed in the census of 1900, 84,760, or 78.3 per cent.,

<sup>1</sup> Bureau of Census, Special Reports: *Supplementary Analysis and Derivative Tables*, Twelfth Census. Washington, 1906.

were recorded as "native born;" 23,505, or 21.7 per cent., were reported as born outside the United States; the percentage of clergymen of foreign birth in 1890 (21.1 per cent.) was not much smaller than that in 1900. In 1900, 11.2 per cent. of our physicians and surgeons, 6.3 per cent. of our lawyers, and 8.4 per cent. of our teachers, were of foreign birth, a fact which may be interpreted as indicating that 5 to 7 per cent. of our doctors, lawyers, and teachers were born in foreign countries but educated in the United States, the rest of those reported as foreign born being also educated in foreign countries. We are probably safe in assuming that one-half or two-thirds of the 23,505 clergymen of foreign birth recorded in 1900 were educated outside the United States, coming to this country after the completion of their professional study.

Again, it is understood that in some parts of the country, particularly the South, many have been licensed to preach without having pursued a course in a theological school. It is, however, difficult to secure statistics in regard to this practice, or to judge in what degree the total is affected by accessions to the ranks of the clergy from this source.

Finally, the census enrolment of clergymen differs in an important particular from that of members of other professions. When graduates of law or medical schools turn aside from their profession to enter other fields of work they ordinarily drop their titles and are afterward not enumerated as lawyers and doctors. If, however, men have once taken orders, they generally keep up their ecclesiastical relations and continue their life long to be recorded as ministers; though for a period of years they may have been engaged in secular teaching, in life insurance, or other occupations having no direct connection with the sacred office, they retain the right to vote along with the active ministry in ecclesiastical assemblies, in which they form a strongly conservative element. A comparison with the statistics of enrolment in the medical profession is in this respect instructive. In 1880 there were 11,929 students of medicine, enrolled in 90 schools; in 1890, 15,484 students in 129 schools; in 1900 the number had risen to 25,213, enrolled in 151 schools. In the

twenty years the number of students of medicine more than doubled, but the increase in the number of men set down as physicians and surgeons in the first period was below the increase of population, in the second period only slightly in advance of it. The census records the number of physicians and surgeons in 1880 as 85,671, and in 1890 as 104,805, an increase of 22.3 per cent., while the increase of population was 24.85 per cent.; in 1900 the number was 132,002, an increase of 25.9 per cent. in the decade, the increase of population being 20.68 per cent. In 1880 there was a physician or surgeon to every 585 persons in the country; in 1900 the ratio was somewhat higher, one to every 576. How many are enumerated in the census as clergymen who cannot properly be considered of the ministry, either active or retired, it is not possible to estimate; but it is plain that all errors of classification on the part of census enumerators reckoning those as clergymen who once were clergymen but were such no longer except in name, would go to swell the total enrolment in the profession and would so far vitiate the correctness of the figures.

If the death rate computed in the *Twelfth Census* for "the professional class" (15.3 per 1,000) held true in the case of clergymen, the loss by death in 1900 among the 111,638 clergymen should have been about 1,700, and this loss should have been offset by the influx, into the profession, of the 1,773 graduates from theological schools recorded in that year—not to speak of other sources of supply. But the death rate among clergymen in the "registration states" in 1900 reached the surprising ratio of 23.5 per 1,000, a rate of mortality higher even than that among physicians and surgeons (19.9 per 1,000).<sup>2</sup> It is not certain that this high death rate would hold true of the clergymen of the United States as a whole; but if it could be proved to be valid for the larger area,<sup>3</sup> the fact would imply that the average age among clergymen had increased considerably above

<sup>2</sup> *Twelfth Census of the United States, 1900*, Vol. III, pp. cclxiii-cclxv.

<sup>3</sup> At the rate of 23.5 per 1,000 the loss of clergymen by death in the United States in 1900 would have exceeded 2,600. The death rate computed for clergymen in 1890 was much lower, only 18.2 per 1,000.

normal because not enough young men had of late been entering the profession to keep the average age and death rate down; and under such conditions, again, a dearth of clergymen trained for their work in the United States might be anticipated, so soon as the number of graduates in theology in any year should fail to exceed somewhat<sup>4</sup> the number of clergymen removed in that year by death. Though our data, for reasons already obvious, warrant no sweeping conclusions, it seems probable that this situation, in which the Protestant churches may expect to find themselves confronted by a dearth of young ministers of domestic training, is already near at hand. Of the clergymen in "registration states" regarding whom data were collected in 1900 (23,485, about one-fifth of the clergymen in the country), more than 45 per cent. were above the age of 45 years; but of the lawyers less than 40 per cent., and of the physicians and surgeons less than 37 per cent., were more than 45 years old. The number of graduates from all the theological schools of the United States in 1906 was only 1,551.

We see, then, that the determination of the significance of the figures which have been cited is no simple matter. Statistics in any case are only a partial or approximate expression of conditions; and the relation of the rate of increase in the census of the professions to the enrolment of students in professional schools involves the weighing of many considerations which cannot be taken into account at this time. No interpretation of such data is trustworthy, however, which does not view them in relation to the general educational movement of our country in the past thirty years, a movement which, in point of numbers affected, is without a parallel in the history of education. In 1889-90 the number of students enrolled in the universities and colleges of the country, including the separate colleges for women that were such in fact as well as in name, and in schools of technology, was reported as 55,687; in 1905-6, only seventeen years later, it was 135,834 (97,738 men, 38,096 women), an increase of nearly 144 per cent. In the same period the enrol-

<sup>4</sup> There must be a surplus to recruit the ranks of missionaries, who, expatriated, are not reckoned in the census of the United States.

ment in secondary schools, public and private, ran from 297,894 to the almost incredible figure 824,447, an increase of 177 per cent. If to this we add the enrolment of secondary students in public and private normal schools, universities and colleges, colleges for women, and manual training schools, we have the total of 924,399 students receiving secondary instruction in 1906.

In this enormous increase of students in institutions of secondary and higher education, schools of dentistry, pharmacy, and engineering have fared relatively as well as schools of law and medicine, or even better. The students of dentistry registered in dental colleges in 1880 numbered 730; in 1890, 2,696; in 1900, 7,928. Of students of pharmacy 1,347 were reported in 1880, 2,871 in 1890, and 4,042 in 1900. In the thirty years from 1875 to 1905 the increase in attendance at schools of theology was 44.8 per cent. (5,234 in 1875, 7,580 in 1905); at schools of law, 450 per cent. (2,677 in 1875, 14,714 in 1905); at schools of medicine, 201 per cent. (8,580 in 1875, 25,835 in 1905); at schools of dentistry, 1,424 per cent. (469 in 1875, 7,149 in 1905, the number in 1905 being somewhat smaller than in 1900); and at schools of pharmacy, 436 per cent. (922 in 1875, 4,944 in 1905). The enrolment of students in schools of technology increased from 7,577 in 1889-90 to 16,110 in 1905-6, or 112 per cent. in seventeen years.

It would be natural to assume that this increase in the enrolment of students of applied science and of law was due in large measure to the multiplication of technical schools since 1875, and to the raising of professional standards which drove out of fashion the time-honored method of preparing for a professional career by office study. Schools of law numbered 43 in 1875, 96 in 1905; schools of medicine, 80 in 1875, 148 in 1905; schools of dentistry, 12 in 1875, 54 in 1905; and schools of pharmacy, 14 in 1875, 67 in 1905. The increase in the number of schools of theology has been less marked; the number was 123 in 1875, 156 in 1905. But the schools of theology, nevertheless, in 1905 outnumbered the schools of law by 60, the schools of medicine by 8, and were 35 more than the combined number of schools of dentistry and of pharmacy. The multipli-

cation and wide distribution of professional schools has undoubtedly had a stimulating effect upon the enrolment of students; yet they were called into existence in response to a social need, and they would not have had so many students if the time had not been ripe for their establishment. Such influence as they have exerted in stimulating the enrolment of students has been in part offset by the increasing difficulty and stricter enforcement of the requirements for admission and graduation. We are forced to the conclusion that though the census has up to the present time furnished no indication of a serious diminution in the supply of clergymen, the attendance at schools of theology shows a falling off out of all proportion to the increase in attendance at other professional schools.

The rush of students into institutions of secondary and higher education in recent years is a concomitant of the increasing concentration of our population in cities and towns, which in turn is consequent upon the enormous and unanticipated development of our industries and commerce. "Adopting for convenience the standard of 'urban population' employed in the last census, we note that in 1880 in the United States the persons living in places with a population of 4,000 or more represented 25.8 per cent. of the total population; in 1890, 33.1 per cent., and in 1900, 37.6<sup>5</sup> per cent. This urban population was not evenly distributed, but massed in certain geographical divisions. In the north Atlantic states in 1900, 64.7 per cent. of the population were living in incorporated places and towns containing upward of 4,000 inhabitants, as against 57.9 per cent. in 1890 and 48 per cent. in 1880; in the north central states, the percentage in 1900 was 35.5 and in the western states 35.9 per cent., as against 30.1 and 33.4 per cent. respectively in 1890 and 21.1 and 27.5 per cent. in 1880. In the south central states the urban population in 1900 formed only about one-eighth of the whole (13.5 per cent.), in the south Atlantic states less than one-fifth (19.6)."<sup>6</sup> The extraordinary increase in the

<sup>5</sup> Hawaii, the Indian reservations, and Indian Territory are excluded from consideration in this comparative view, because they were not reckoned in the percentage of 1880.

<sup>6</sup> *Educational Review*, Vol. XXXII (1906), p. 468.

number and size of cities and towns has caused the rapid multiplication of public high schools, which in 1889-90 numbered 2,526, with 9,120 teachers and 202,963 pupils; in 1905-6 there were 8,031 public high schools, with 30,844 teachers and 722,-692 students.<sup>7</sup>

Urban life in general is more stimulating to the desire of advanced education and the choice of a professional career than rural life; and the growth of public high schools has established a line of least resistance leading to higher institutions. There are some indications that we are on the eve of a reaction, not for sentimental but for economic reasons, toward farm life, and that in the next few decades the concentration of population in cities and towns will proceed less rapidly, in proportion to the increase of our rural population, than in the past quarter-century. Be that as it may, a survey of present conditions reveals no obvious reason why the ministry should not rank, if not with engineering, at least with law and medicine in the preference of students choosing a profession, especially since the changes in the distribution of population have not been accompanied by a decline in the activity or influence of the religious denominations as a whole.

But the ministry is not the only calling which at the present time is confronted with a shortage of men, imminent or actual. The number of men and women engaged in the work of teaching is vastly greater, greater in fact than the combined number of clergymen, physicians and surgeons, lawyers, dentists, and engineers.<sup>8</sup> The increase in the number of teachers has not only kept pace with the growth of population, but has far surpassed it. In 1870 there were 73 teachers to each 10,000 persons of school age (5 to 24 years); in 1880, 102; in 1890, 127; and in 1900, 140. But the proportion of male teachers has steadily declined. It was a trifle more than one-third of the

<sup>7</sup>The enrolment in the public high schools in 1905-6 in the north Atlantic states was 236,500; in the north central states, 335,538; in the western states, 57,738; in the south central states, 54,925; in the south Atlantic states, 37,991.

<sup>8</sup>These were 431,004, in 1900, made up as follows; clergymen, 111,638; physicians and surgeons, 132,002; lawyers, 114,460; dentists, 29,665; engineers, 43,239. The number of teachers in 1900 was 446,133.

whole number (33.7 per cent.) in 1870; in 1900 it was just above one-fourth (26.6) in the continental United States, if teachers of all races are reckoned together. The percentage of male teachers was somewhat higher among the negroes and Indians; of the 424,422 white teachers recorded in that year, only 26.1 per cent. were men. In 1905-6, according to the report of the commissioner of education, less than 24 per cent. (23.6) of the 466,063 teachers in common schools were men, the percentage being higher in country than in city schools and in the southern than in the northern states; in the north Atlantic states male teachers were only one in seven (14.2 per cent.). In the 661 cities of the United States containing over 8,000 inhabitants, the ratio in 1906 was very nearly one male to twelve female teachers. In these same cities in the public high schools there were 4,912 male teachers to 7,491 female teachers; in the other public high schools of the country the division according to sex was more nearly equal, the number of male teachers being given as 9,424, of female teachers, 9,017.

In the decade from 1890 to 1900, while the number of teachers in the country increased nearly 28.5 per cent. and the population increased 20.68 per cent., the increase in the number of male teachers, in all classes of schools and colleges, was only 17.02 per cent. (from 101,278 to 118,519), a relative decline so great as to produce a marked effect upon the profession. That the loss of men to the profession of teaching has not been more keenly felt is due to the fact that the large increase in the number of women graduating from secondary and higher institutions in recent years has furnished substitutes or recruits for almost all classes of positions. It would take us too far from the subject in hand to present considerations showing how detrimental to the interests of sound education has been the preponderance of female teachers in many high schools; one serious result is the instability of the staff of instruction due to the fact that many women engage in teaching without a true professional interest, not as a life-work but as a makeshift till they can become settled in a home or find other means of support. Had the increase in the number of male teachers kept

pace with the increase in the number of teachers, the census enrolment of men engaged in teaching in 1900 should have been about 130,000 instead of 118,519; had the rate of increase been only as great as that of the population, the enrolment would nevertheless have been above 122,000.

But the United States does not stand alone in the decline either in the number of its students of theology or in the proportion of men among its teachers. In the following table the enrolment of professional students in the German Empire is shown for the university faculties of theology (Protestant and Catholic), law, and medicine, at different periods since 1875:

ENROLMENT OF STUDENTS IN CERTAIN PROFESSIONAL  
DEPARTMENTS IN GERMANY

YEAR	THEOLOGY			LAW	MEDICINE
	Protestant	Catholic	Total		
1875-76.....	1,519	710	2,229	4,537	3,333
1880-81.....	2,384	648	3,032	5,260	4,179
1885-86.....	4,403	1,068	5,471	4,825	7,680
1890-91.....	4,190	1,232	5,422	6,670	8,381
1895-96.....	2,860	1,469	4,329	7,655	7,664
1900-01.....	2,437	1,584	4,021	10,292	7,815
1905-06*.....	2,166	1,680	3,846	12,456	6,142

\*Winter semester. The writer is indebted to the commissioner of education for data kindly furnished.

The conditions in Germany are so unlike those of the United States that a detailed comparison with our conditions would be fruitless. It is, however, important to notice that the enrolment of students of theology, as with us, has not kept pace with the enrolment of students of law and medicine; and also that, as with us, the relative decline has been less marked in the case of Catholic than of Protestant students.<sup>9</sup>

<sup>9</sup> The situation is discussed in an article in *Chronik der christlichen Welt* for September 12, 1907, summarized by Professor H. M. Scott in the *Chicago Seminary Quarterly* as follows: "Thirty years ago there were 17,500 students in German universities, ten years ago there were 30,000, and last year there were 45,000, of whom 41,000 were native Germans. The total number of students has grown nearly twice as fast as the population, and in face of this the number of Protestant students of theology has steadily declined. It went, between 1886 and 1905, in Prussia from 2,042 to 719, and the end is not yet. There are only 250 ministers available for 425 places. In 1889 there were in Berlin 570

The proportion of male to female teachers varies greatly in different countries; yet in all the countries for which recent statistics are available for comparison,<sup>10</sup> there has been a relative decrease in the number of male teachers. This decrease was from 29.6 to 26.8 per cent. in Great Britain and Ireland in twenty years (1881 to 1901); 72.6 to 68.5 per cent. in Germany in thirteen years (1882 to 1895); 54.4 to 42.4 per cent. in France in ten years (1886 to 1896); and 41.2 to 35.4 per cent. in Italy in twenty years (1881 to 1901). Here again a detailed comparison would be devoid of value; but the statistics indicate an unmistakable tendency which seems to be common to the foremost nations and which is apparently a phase of a larger readjustment of modern life to new economic and social conditions.

In the United States at the present time complaints of the lack of trained men for Protestant pulpits are heard not more frequently than of the lack of men properly equipped for certain kinds of educational work, particularly in the secondary schools. Yet for any vacancy in either calling which assured a bare living there has been, up to the present time, no lack of applicants. The difficulty has been to find candidates of the right quality. Rash statements should be avoided; but we may well believe that while the relative number of first rate physicians and lawyers is greater than it was twenty years ago, the relative number of first rate teachers, outside of the universities, and of first rate ministers, is smaller. This must continue to be the case, in the ministry, so long as the graduates in medicine and law are relatively so much more numerous than graduates in theology;<sup>11</sup>

divinity students; in 1895 there were 292; and in 1906 only 178. Between 1870 and 1903 students of theology made no increase; the numbers were 2,155 and 2,150! And in that period students of philology increased from 2,753 to 5,501, and in 1906 to 8,464! The lack of candidates for the ministry is now between 800 and 900."

The raising of the age of ordination for Roman Catholic clergy from 24 (or 23) to 31 years is understood to be in contemplation, a proposal which implies no lack of candidates in that denomination.

<sup>10</sup> Conveniently summarized in *Supplementary Analysis and Derivative Tables*, Twelfth Census, p. 478.

<sup>11</sup> While the graduates in theology in 1906 numbered 1,551, graduates in medicine numbered 5,400, and in law, 3,289. Had the graduates in theology

for the larger the increase in the number of men entering a profession the greater will be the number of weaker men forced out by competition, and the stronger will be the average quality of the remainder. But there are other factors in the problem; surface indications are here no guide.

In the first place, the lack of homogeneity in our cultural conditions directly affects those two professions which are the most obvious expression of the social consciousness upon the ideal side, teaching and the ministry. In the conflict of impulses seeking expression among us there is no clear note, there is a lack of that imperative which forces men to the pulpit or the teacher's desk to become interpreters and prophets for the life around them. How different it was in Puritan New England, when babes were consecrated to the ministry in the cradle! How different is the attitude of society toward the profession of teaching, now that the control and direction of most systems of instruction, and the fate of most teachers, are in the hands of boards composed of men selected generally for other reasons than fitness to deal with educational problems!

Furthermore, in the profession of teaching outside of the colleges and universities there is uncertainty of tenure, with which is coupled insufficient remuneration. Every year men of marked success, with an equipment representing a large outlay of time, energy, and money, are forced out of the profession, and young men of promise are deterred from entering it, because they can foresee no time when the rewards of faithful and successful effort will be assured to them. This results in part from the inadequate endowment and precarious existence of most institutions of private support; but the great majority of teachers are in institutions supported by local taxation, in which, generally speaking, no number of years of efficient service and no degree of eminence in the profession will protect a teacher against a persistent public official using the influence of his temporary position to carry out an ulterior purpose or ride a hobby or vent

been as numerous in relation to the census of clergymen as the graduates in medicine were in relation to the census of physicians and surgeons, the number would have exceeded 4,500.

personal spite. We may grant that the majority of men in elective governing boards are public-spirited and have a lively interest in the schools which they control; can we expect that school administration, under present conditions, will not manifest the lack of foresight and executive continuity characteristic of the administration of all local affairs in our country? There are encouraging signs of improvement, indications that the American people will attack the problem of local administration and solve it. Meanwhile the difficulty of finding men able to fill the best positions increases every year.

From the economic point of view the ministry is on a different footing from teaching. Because the social imperative is not heard for either calling, both are generally shunned by men who have financial resources, who make other professions or occupations their first choice. Both callings are therefore in great part recruited from the ranks of those who are not financially independent. Men who purpose to teach must gain their equipment at their own expense—scholarship and fellowship aid assists but a small percentage. This means that professional preparation is in many cases a constant struggle, with an accumulation of indebtedness at the end which the earnings of an ill-paid profession must be relied upon to wipe out. Under present conditions the most farsighted students who are attracted to the work of teaching become increasingly wary of embarking heavily loaded on an uncertain sea. But so soon as a young man manifests a desire to study theology, his church reaches out to him a helping hand. Not only does he receive moral encouragement, but in most denominations a less or greater measure of financial support through college and seminary. Theological schools have been known to pay even the traveling expenses of students from their homes. This subsidizing of the study of theology has given to that profession a distinct advantage in the recruiting of men, and has had the effect of making them feel secure of their future. It has also now and then carried through an extended and costly course of training, as along the line of least resistance, students who possessed no other quality of fitness than a kind of superficial

goodness due to a lack of force; and it has pauperized many a well-meaning fellow who has gone out into the ministry with the perverted notion that the world owed him a living. But these are accidental, not necessary, results of a system that is on the whole probably as advantageous as it is, under present conditions, necessary. Nothing could be farther from the truth than the frequent assertion that men shun the ministry because the temper of our time is prevailingly sordid. No one can be found who has dealt with American youth in educational institutions for a quarter of a century who believes that there ever was a time when more young men were ready to give themselves to an altruistic motive, to consecrate themselves with whole-hearted devotion to a worthy cause, than now. Are we not, at heart, a nation of idealists? How otherwise is one to account for the attitude of our whole people toward the Spanish War and the problem of Cuban independence? And among our young people there is no lack of interest in religious matters; how otherwise would it be possible to account for the extension of the work of the Christian associations for men and for women, and the rapid rise of church organizations for young people which have as their purpose the development of youth on the side of religious experience and expression?

The chief cause of the decline in the number of our students of theology lies in the lack of adjustment between religious and secular education. One phase of this estrangement, the isolation of theological schools and its unfortunate consequences both for the study of theology and for the universities, I have discussed elsewhere.<sup>12</sup> To how great an extent education in the stages below the college and university has become secularized, is not generally understood, on account of the rapidity with which the process of secularization has gone on. Though the choice of a career is in most cases not definitely fixed while the student is in the secondary school, his field of choice is so

<sup>12</sup> "The State Universities and the Churches," *Proceedings of the Conference on Religious Education*, University of Illinois Bulletin, Vol. III (1906), No. 8, Pt. 2; "The Problem of Religious Instruction in the State Universities," *Proceedings of the Religious Education Association* (1908); "The State Universities and Theology," *The Outlook*, Vol. XC (1908), pp. 27-29.

restricted by his selection of studies in this period as to confine him, in respect to facility of professional preparation, within narrow limits. This is particularly the case with theology, for the advantageous pursuit of which the student must have a previous knowledge of Greek.

The academy of the olden time, the preparatory department of the denominational college, and the college course in vogue to the late eighties and early nineties, led directly and easily to the study of theology; Greek, Latin, mathematics, and moral philosophy in some form were staples of instruction, with a certain amount of prescribed work in the modern languages, English, history, and the natural sciences. Now—how great is the change!

In 1890 nearly one-third of all our students in secondary schools still were in academies and private high schools; in 1906, only one student in eight (12.34 per cent.). Furthermore, of the 101,755 students reported in secondary institutions of private support in 1906, 45,609 were in non-sectarian schools; only 56,146 were reported in denominational schools, distributed as follows:

Denomination	Schools	Instructors	Students
Roman Catholic.....	382	2,140	19,949
Baptist.....	63	382	5,776
Methodist.....	64	431	6,353
Episcopal.....	81	738	5,391
Presbyterian.....	55	268	2,907
Methodist Episcopal South.....	23	142	2,179
Friends.....	43	280	2,737
Congregational.....	40	205	2,011
Lutheran.....	26	137	1,789
Other denominations.....	54	504	6,454
Total.....	831	5,227	56,146

Of this number about 27,000 were boys. In the same year 35,951 boys of secondary rank were reported in "private universities and colleges," of which a considerable proportion were under denominational control. While exact figures are not obtainable, it is easy to see how small a number of boys of secondary rank (50,000 would be a fair guess) in comparison with the whole number of boys pursuing secondary studies

(415,038) were in the classes of institutions in which the claims of the ministry may be presumed to have been kept before them, and in which the course is so laid out as to lead easily to the study of theology.

In 1905-6 students of Greek were reported in only 731 out of 8,031 public high schools; that is, in nine-tenths of our public high schools there was no Greek at all. The number of students of Greek among the 722,692 students in public high schools was 8,886, of whom only 4,510 were boys. In the private secondary schools at the same time 6,355 students were taking Greek, of whom 5,184 were boys; possibly nearly as many more were enrolled in Greek classes in college preparatory departments. On the most favorable showing we can hardly suppose that more than thirteen or fourteen thousand boys of secondary rank are studying Greek in the United States at the present time. In 1898-99 the students of Greek in public high schools alone numbered 14,858. The number has been so reduced because the whole trend of the high school as "the people's college" has been against subjects requested by few students, and of late in the direction of so great freedom of choice as to put a handicap on subjects known to be difficult. Had the enrolment of students of Greek in the public high schools since 1890 kept pace with the enrolment of students of Latin in the same schools the number would have exceeded 20,000 in 1898-99, and 30,000 in 1905-6; and 30,000 students divided up among 8,000 high schools would make an average of less than four to each school.

In 1905-6 more than 35 per cent. of the graduates of public high schools had so shaped their courses of study as to be able to enter college; and as we have seen, of the schools from which these were graduated less than one in ten had Greek. We may suppose that at the present time seven students out of eight in secondary schools are in public high schools. The percentage of those who make the high-school course preparatory to college increases every year.<sup>13</sup> Recruits for theology should

<sup>13</sup> The percentages of high-school graduates prepared for college are as follows for seven years: 30.28 in 1900, 31.27 in 1901, 31.72 in 1902, 32.70 in 1903, 34.18 in 1904, 35.55 in 1905, 35.59 in 1906.

come chiefly from the colleges and the literary departments of the universities. The best men of college rank who are attracted to the ministry and have not had Greek in the preparatory school, having looked over the course of special training leading to the profession, generally conclude that they cannot meet the requirements of preparation in a reasonable time, and turn aside to other work. The secularizing of American education has put a greater handicap on preparation for theology than upon that for any other calling. To secure recruits of the right quality and sufficient number from the ranks of college men who have not had Greek is manifestly impracticable; and this aspect of the problem is complicated still further by the enrollment of so large a proportion of the college students of the country in state institutions.

On the part of theological seminaries there has lately been manifested a tendency to meet the situation by relaxing the requirements in Greek, if not also in Hebrew, for their students. With how great danger this alternative is fraught, not alone for the future of theological study but for the influence of the ministry, has been made clear by the papers already presented in this discussion. And it is no less impracticable to think of restoring the conditions of study prevalent in the last century, and of offsetting by competition of private institutions the trend of the public high school away from the studies leading to theology. The only adequate remedy is that suggested by the situation. Greek must be restored to our secondary schools; then the number of young men having Greek will be large enough to furnish a full quota to theological study. It is not necessary that a decision to study theology be reached in the period of secondary study. Let Greek be offered in our public schools by suitable teachers under such conditions that the pursuit of it will not be a handicap in completing a course for graduation, and enough students will take it to make a college constituency from which abundant recruits for theology can be chosen.

The justification of the support of secondary as of other schools by taxation lies in the service that will be rendered to

society by those who have received the benefits which they confer. If our secularized education fails to provide society with adequate leadership on the religious side, does not the remedy lie with the taxpayers? Do we not need a ministry, educated in the best sense of the word, as much as we need trained lawyers, physicians, and engineers? Surely no one would maintain that the moral and religious interests are less to be safeguarded than the material interests of society; else why is it agreed among reasonable men that church property should be exempt from taxation?

If the situation is once understood, it will be righted. Teachers and school administrators as a class are religious men, and American communities are at heart not indifferent to the claims of religion. Let us suppose that in a given city the clergy and the teachers should unite in requesting that provision be made for Greek in the high school, even if the number pursuing the study should be below that fixed for the forming of classes in "practical" subjects; can we believe that the average board of education would resist the appeal?

The amount of Greek that candidates for theology acquire after entering college or the theological school can never be made adequate without the sacrifice of other work of fundamental importance. The service which our institutions of secondary and collegiate education are rendering in return for their support will not be complete until there is such a readjustment as shall put the study of theology on as favorable a footing as other professional study. The first step in such a readjustment must be the introduction of the study of Greek more generally into the public high schools, a step which does not lack justification also on other grounds.